

York, 8 Conferences (or dioceses,) 1542 churches, 1139 ministers, and 132,171 communicants.

"The New School Presbyterians have 35 Presbyteries (or districts), 319 churches, 791 ministers,

74,126. The Old School Presbyterians have 14 Presbyteries (or dioceses), 219 churches, 273 ministers, and 14,000 members.¹
 "And how stands the church in the dioceses of New York,—compared with these various religious communities,—I fear, 221 communities, 22,000 churches, 2,211. Fifty per cent. from the Old School Presbyterians, three hundred and fifty per cent. less than the New School Presbyterians, four hundred per cent. less than the Episcopalians, and very many amount of per cent.—six hundred—behind the Methodists: These are the figures. And that is the state of the church in this country, which occupy, compared with those denominations, until our working machinery is overhauled, and adapted to the progressive spirit of the age."²

LETTER FROM INDIA.
 Rev. R. Pierce, one of our missionaries in India has written again to the Bromfield Street Church, Boston, dated Lucknow, Nov. 27th, 1858, from which we extract the following:

My last letter was from our mountain home; and now I write you from Lucknow, the very acutest of which sits on the feet of the Himalayas, and is one of the

[illegible]

so soon as we can get houses we shall enter it.
 Barclay is a charming place, even in its ruins—
 charming as to its scenery, and its beautiful climate.
 It was a sad sight to visit Mr. Butler's house; naked,
 ruined walls, with piles of rubble two or three
 feet high, and a few broken beams of wood.
 From under this we peeped whole bones, blackened
 and charred, yet completely whole in form. The
 bones of a woman, not where Miss Bore fell, her head
 severed from her body by a sabre cut. This was in
 fact the body of a slave; she was a member of
 Mr Barclay's family.

The rest of the letter relates a tedious journey
 to Lucknow. Bro. Pierce speaks of ten persons
 who are anxiously inquiring into the claims of
 Christianity, and thinks the prospect of the mission
 very promising.

Good Service.—Alex. A. Bullard, the editor
 of the "Well-Spring," a Sunday School paper,
 has held his office for twenty-five years, and during
 that time has made 2,227 visits to 652 different
 towns or parishes, or an average of two visits
 per day. He has also travelled in connection with official
 duties, about 130,000 miles, or more than five
 times round the world. This is an average of
 about 100 miles every week. With the exception
 of a single year to the West, about all this
 has been in New England, New York and
 Canada. Consequently most of the journeys have
 been short.

He has preached, or given addresses, 3210
 times, or an average of about 2-1/2 times each
 week.

If the assemblies addressed, are reckoned at an average of 300 each—and they have been from 50 to 1,000—then the number of those addressed has been not far from a *million*; or, reckoning the assemblies in the 652 different places visited, at an average of 300, nearly 200,000 different persons, and most of them many times.

Besides this he has written many reports, circulars, &c., and compiled or written from twenty to thirty sermons. All this, and more, he has done, and he has not let a single appointment on account of ill health. This is certainly an excellent record.

THE CHRISTIANS.—It having been claimed for this denomination, generally called Christian Baptists, are not Unitarians, the *Christian Messenger* has been published. All this is entitled, "to be sold at home," in which the writer states:

"Of our one thousand ministers, I do not believe that are *ten* who would hesitate a moment to declare that they believe with an unswerving faith in the Unity of God, and not in the Trinity. And

in belief in the Divine Unity, makes one a Unitarian, just as belief in the Trinity makes one a Trinitarian. I have said that I am not a Unitarian, and I say that we are not Unitarian. Can we, after having published and circulated thousands of volumes by the highest denominational sanction, proving the truth and disproving the Trinity, now turn round to the orthodox, and with our hands on our arms, whisper obsequiously, "Beg your pardon, gentlemen? We have been quite too fast! We have long since changed our guns, and are now doing close examination, we find that we don't know what we do believe!"

Can we say that? If so, let us collect and burn at once the "True Messiah," "The Kingdom of God," "The Kingdom of Christ," "The Kingdom of Defense," which have been circulated as denominational works. Our periodicals, our preaching, our numerous tracts, all prove that we are Unitarians, and we shall be justly derided for it. Now, unless it can be a reputation for being fools and knaves?

The same writer says that we are not Calvinists

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TRUENESS EDUCATIONAL SOCIETY.—*The Northern Christian Advocate* says that "Truency Conference has followed the example of New England, and organized a society whose object it will be to adjust the minds of the young to be called of God to the gospel ministry, in obtaining a suitable education. Such societies should spring up in every Conference in our connection. Say what we may about the evils and disadvantages attending to them, it remains a serious fact that hundreds of young men are crippled for life from the beginning of their career, and hundreds more are lost to the church for want of this same aid and encouragement. Each Conference should have means to help out and encourage its own aspirants to the sacred office, in obtaining a competent education."

These have in a great measure passed away. These are better known. Civilization has broken down the eastern exclusiveness, and even the great wall that for centuries has existed between her and the rest of the world is more impregnable than the great

Only the foundation has been laid. The temple superstructure is yet to be reared. The time when you have fallen are wonderful, and you are less than men, not to say Christians, if you do not have the full power of this overwhelming idea. The missionaries first wended their way to the East, China, India, Japan, and the islands of the Pacific. They only half open to foreign residence, and they lurked and skulked about its suburbs like leopards and snakes. While the missionaries were in the

[illegible][illegible]

to explore the interior, learn its missionary pioneer to places for future settlement, and the establishment of missions on an extensive scale. The Methodist Episcopal Church should support. How many of them can we have? Biblical Institute at Concord? More, I fear the Church has ability to send at the present missionary enterprise.

Beside explorers and pioneers, we need wives and families at the station already found to found new stations in the ports just opened farther north. The pioneers of mission in the Christianized Church did not waste their life, vigorous sentimental longings, or ex-

themout to *work* by personal interdependence, and every way to create the means by which they might be sent to *heaven* lands. We church, a separate Foreign, or rather Heathenary Society, and the young men of the Colonial Institute, if they will put aside and shun the wheel, can create it, and make it immortal here on Tonga, per se, palpable and pursues should be quition. Willpower perseverance is needed Bible is translated. Power presses are multiple which ought to circulate throughout the eight corners of this vast Empire. The telegraph works covering the world, and we shall feel in China, the Western religion. The sympathies of the world will be common, and the news of our times will hardly fly up to heaven sooner than

be transmitted to the church at home, so that penitents will be common to both world hemispheres in the very hour of their conversion. You have finished your education and in China, the prospect is, that you will not be from seven months to a year to exchange with the friends you have left behind you. I fear I have is, that Eastern missionary work will come too inviting and less forbidding than home at home. If this would stir men to come or not to be deprecated. It would be well that the world if God would reveal some

The signs of the times are pregnant with Commerce whitens every sea, railroads cross the land, the telegraphs will soon traverse every Everything is favorable for the transmission of tidings of salvation to the remotest regions; sin should bear his share. Am sure I shall contribute his portion. I concure I share sympathies of your Professors in this matter your own. Dr. Vail and I were school boyhood. Dr. Patten left college as I entered

Merrell preceded me in the management of that outpost of frontier education. Sixteen are on our hands. Who will come and take care of them? My sheet is full.

Truly yours, E. WENT

At a meeting of the Missionary Society, G. B. Institute, held Feb. 4, 1859, the following was read, a Committee was appointed to send to Zion's Herald and Christian Journal for publication; also a copy forwarded to Dr. Durbin, Corresponding Secretary of the M. E. Church, to

his discretion.

GEORGE C. THOMAS, SIDNEY K. SMITH, EDWIN WARRNER, THOMAS C. POTTER,	} COLLECTORS
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A WORD TO A BOSTON CHRISTIAN
ON THE EVILS OF TOBACCO.

MY BROTHER :—In preaching, lecturing, and writing against tobacco the last ten years, you have been my constant companion. I have been glad to see you with "*having left the word of God to serve the letter*."

You should understand me, my brother, and

stand the effects of this great poison on man and the human family! I wish to state, in my views of the mischief it is doing in our hearings. My statements shall be substantiated by explicit testimony, if you will publish such testimony. I cannot; I am poor—you are rich.*

Tobacco, I believe hinders the salvation of the natives around us, particularly young men. It hinders noble aspirations, allays contentment, absorbs the energies of the mind, and is the last idol its votary gives up when turned to God. It injures piety in churches. I urge, it renders its victims more susceptible of the influence of the Holy Spirit.

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Provid-
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on smoke; and, as the Spirit of God does not convert. Mighty tribes go down to mournful procession, on Strong Drink and *Germans are Great Smokers.*—Here is to believe, why so few German emigrants are why Germans, with splendid scholarship, hology made shipwreck of common sense Germany, once glorious on land and water, little nationality among nations.

Turks are Great Smokers.—They smoke

There is a sense in which God has no things possible! Do we expect the communists raving in madness? Do we expect a son of inebrates profoundly drunk? And we expect victims of Tobacco to be converted! Tobacco is an immense obstacle to the health; and, before much is attributed and nations, narcotized by tobacco, will

•The above statements you may think already confirmed by facts, in some twenty Anti-Tol which I have published.

IN UPPER IOWA CONFERENCE teaches me that

which society resolved to support. The Schools to raise \$25 each for the missionary in India; and the Society adding greatly to the amount by their school services, stimulating the children, and learning to value their religious privileges, and to consecrate themselves to the missionary cause.

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G. W. BR

Christianity will forever be a mystery, and our knowledge is entitled to be humble. The writer believes that the Bible is not wonderful but a sorry appearance of things as they are. This tract, we are told, is not published in some sections as an antidote we have just published, entitled *The Ministry of the Word*.

author, a member of the
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NAL TRACTS.—These are of a character from the purely controversial, and do not contain tenets of other denominations to explain and defend Methodism and usages. One of these is No. 500, an admirable expression of the sentiments upon the subject. Erroneous opinions have been circulated even as to the writings of that denomination. The momentous doctrine are taught. Those who desire

TRACTS.—After all, the
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the means of saving souls.

News.—The circulation of the contract has been steadily increasing. It is discontinued, in part, at the time for which it was made. A new volume will be published in April. Those whose year has passed, and those who have not, will find a suitable time for it. *Eight dollars*, for the people.

pay for a hundred copies. Taking into the account the style in which it is written, without doubt, the work is of great value in existence. To every circuit or station, in city or country, it is necessary to use the money by private sale of the cause, or by subscription, as may be seen, and see that your people are made to see that the monthly visitor. In many cases it is distributed by voluntary subscription, among the poorer classes of

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J. N. Mars came and
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members arose, and said they wished to make a *donation* visit the next week. The pastor then explained that he wished it understood that this was a *prayer* visit. When one of our people came to the church, the pastor's words of respect made us all feel that we were doing a good thing. May God grant them all the grace they need, and in the world to come.

The writer writes: "Please say, to all who love to pray, that we are all in Bernardston, in answer to your prayer."

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some backsliders reclaimed
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W. HORNE, Pastor
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The industry and thrift of the people in Rye is proverbial; but their enterprise in caring for the interests of Zion will become none the less so, if their present efforts are adopted as a precedent. But we re-

greedily heeded, and Catholics, who obtained peace with God through Christ, and some of these are now united with us in church fellowship. Thousands of Romanists have heard the glad tidings of salvation, besides many of other communities, while preaching 142 times in the millions of pa about 9 million.

A Literal alpha-
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ear hear.

fact.—Why is *h* the best letter in the deaf woman? Because it makes her

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THAYER,
BAGGALL,
SLEETER,
BRIDGTON NEWHALL,
R. CLARK.

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from five to eight years, tea spoonful. As no directions
can be applicable to all constitutions, take sufficient to
operate on the bowels twice a day.

Yours truly, DONALD KENNEDY.

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ready for raising. All Bells warrant-
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